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A FURTHER
ACCOUNT
OF THE
PROGRESS

Of the Circulating
Welsh Charity-Schools.

IN A LETTER TO A FRIEND.

By the Reverend Mr. JONES,
Minister of *Llandowror*, near *Laugharne*,
Carmarthenshire.

I COR. iii. 7.

*Neither is he that planteth any thing, neither he
that watereth, but God that giveth the Increase.*

L O N D O N :

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T H E
P R E F A C E.

THE diligent perusal of the following Letter cannot fail of giving Pleasure to the pious, candid Reader. It brings him the welcome Account of the happy Progress, and substantial Usefulness of the circulating Welch Charity-Schools. These Nurseries, through the adorable Mercy of the Great God, have been, and we humbly trust, will continue to be the blessed Means, under Christ, of making many of the Poor in this World, to become rich in Faith, and Heirs of the Kingdom of everlasting Glory.

Several of the Clergy in Wales (as in Part appears by Extracts of some of their Letters in the following Account) are joyful Witnesses of the Effects of this needful, wise, charitable Undertaking. They can with Pleasure behold many of their Parishioners taught in these Schools, who formerly were a Scandal to Christianity in general, and to the Church of England in particular, now adorning the Gospel of Jesus Christ, walking circumspectly not as Fools, but as Wise, and pressing towards the Mark, for the Prize of the high Calling

of God in Him who is the Friend of poor Sinners, and able to save to the uttermost all those humbled Souls who come unto GOD by him.

We have the Words of the everlasting Amen, even of our holy Saviour assuring us, that there is Joy in Heaven over one Sinner that repenteth. If then the Tidings of a single Convert be so transporting, what an Increase of of Delight, what frequent Occasions of holy Rejoicing do these Seminaries administer to the blest Inhabitants above! This Consideration must needs endear this Work of Faith, and Labour of Love to all those who have the Glory of GOD, the eternal Happiness of their Fellow-Creatures sincerely at Heart; and earnestly desire the Advancement of the Kingdom of Jesus Christ upon Earth.

They who are yet unacquainted with the Rise and Designs of this Undertaking may read a Pamphlet, intituled, "Welch Piety", or, "The needful Charity of Promoting the " Salvation of the Poor", Printed for James Hutton, at the Bible and Sun near Temple-Bar.

May the glorious Gospel of Immanuel run very swiftly, and have free Course in all Parts of the Earth. Even so, LORD JESU, Come quickly.—Glory be to GOD on High, on Earth Peace, Good-Will towards Men. Amen, Hallelujah.

Honoured

Landowrer in Carmarthenshire,
September 15, 1740.

Honoured Sir,

PURSUANT to your Leave, I am now writing again to you, in relation to the *Welch Charity-Schools*, that the Contents thereof may be communicated to the Charitable Benefactors, and others, as you will judge proper. It would be unexcusable Ingratitude, Injustice to the Cause, and very injurious to the Joy, which must result from its Success to the Supporters of it, to omit acquainting them from Time to Time, with the good Fruits which their Labour of Love and most compassionately charitable Benefactions to these Schools, have produced among the poor and ignorant *Welch People* in this Country. I may well suppose, that not one among all of you, our most dear and generous Helpers (Helpers indeed! in our highest, weightiest, and dearest Interest, no less momentous than the everlasting Salvation of our Souls,) but must sensibly feel ineffable Joy and Gladness of Heart, with delightful, divine Consolations flowing in your Minds, warming your Souls in the Love of him, who enabled and inclined you to shew your Mercy to us, so readily, when you understood our Need, without raising excusing Objections, or staying to be ask'd for it. You can't surely but rejoice, when you perceive, how much it has pleased God, to accept the good Will and good Wishes, where-

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with you sent your liberal Contributions towards instructing the Poor among us, it being evident that the most High accompanied your Charity with his Blessing, and thereby hath prosper'd it, to bring many Thousands in a short Time, from the dismal Darkeness of their Ignorance into the marvellous Light of the Gospel, and from the Power of Satan to seek for the Favour of God through *Faith in Christ Jesus*.

WHAT I am now to let you understand, will, I doubt not, excite you to admire God's infinite Goodness, and adore his most Blessed Name. The Number of the Circulating and Catechising *Welsh Charity-Schools*, from last *Michaelmas* to this Time, amounts to *one Hundred and Fifty*, widely distant from one another, and dispersed through all the Counties of *South-Wales*, and in some Counties of *North-Wales*. The Number of Men, Women, and Children taught in them this Year, amounts by Computation to *eight Thousand, seven Hundred and sixty Five*, as will more particularly appear by the Catalogue of the Schools and Scholars, drawn up and sent you herewith: Add to this Account, the Number of *three Thousand nine Hundred and eighty Nine* Scholars, whom you contributed to the teaching of, last Year, 'twill make *twelve Thousand seven Hundred and fifty Four*, besides many more, whose stay in some of these Schools was but very short, some coming to begin a little Entrance upon reading, in order to improve themselves afterwards at home, and others for few Days or Weeks only, to perfect what they had learned before, who are not included in this Number. 'Tis in the Name, and on the behalf of all, and every one of all these, and great Numbers also of other poor Persons, who, tho' not actually in the Schools, yet have received Benefit from them; 'tis likewise
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in the Name and Behalf of several Ministers (better disposed than common) who have their People now in a better Capacity than before to be catechised, and to receive Instructions from their Preaching, that I desire (all other religious Men here are ready to join with me) to render to all of you (most kind Benefactors) our most humble, most grateful, and most sincere Thanks, and confess it our Duty never to forget lifting up our Hearts and Prayers to God, that the choicest Blessings of Heaven may be your Reward, both in this, and in the boundless Joy and Glory of the eternal World, for assisting to rescue so many poor, yet precious and immortal Souls, from the Jaws of the devouring Enemy, and dreadful State of everlasting Misery; who otherwise were not in a likely Way, ever to attain to the Knowledge of what pertains to their everlasting Peace. I hope (nor would I for all the World presume to say so, if I did not verily believe it) that many, even very many of these, will meet you when God makes up his Jewels, and gathers all his People together from all Parts of the World at the last Day, with their loud and exulting Acclamations, praising the Lord of Heaven and Earth for the Assistance you gave to make them a Part of your happy Number in that glorious Congress, adoring the Great and Gracious Author of their Salvation, for the Means, as well as for the Grace, which made the Means effectual to their escape from the Perdition of the Wicked, to enjoy the most blissful State in Glory.

'Tis evident that a great Change for the better is effected by means of the *Welch Schools* you Support, nor have I yet heard of a single Instance of any one of them, which did not visibly produce some good Effect (more or less) in its

Neighbourhood; some in every Place where they have been, as I am given to understand, have reform'd their Lives, gain'd a good Degree of Knowledge where they were incredibly ignorant before, and forsaking their former profligate Lives and vain Conversation, have betaken themselves to read good Books, hear God's Word, and pray by themselves, which before they were Strangers and Enemies to. Some of the young People by these Means, taking leave of dancing upon Sundays, have caused a great Outcry among the wicked Fiddlers and Harpers, whom the young Creatures had hired by the Year to play to them upon *Sundays*. The Loss of Wages of Iniquity has made some of these Musick-Players very outrageous Enemies to the *Welch-Schools*; but others of them, as I have been lately informed, have come to the Schools themselves. I have received from several Ministers and other well disposed Persons from all Quarters where Schools had been set up, together with Certificates of the good Behaviour and Industry of the Masters, abundant Thanks for the Usefulness of them, which I transfer to you, most kind Benefactors. Some of these friendly Gentlemen have taken Notice, *that this your Charity is the most Needful, and most Benevolent*, as design'd and calculated to answer the highest End, and best Purpose that is possible to be contriv'd, *viz.* Assisting to save such poor Persons eternally, as are but too deplorably destitute of all other Helps. Others have wrote to me thus: *We thank you for the Welch Schoolmaster you sent us, who is very industrious in his Business, and I hope, has done much good to some of the most Ignorant, even such as I may say, were really Heathenish in their Life and Knowledge. Many in these Parts are so much given to a licentious Way of living*

ing and delight in Brutishness, that humanly speaking, we may as soon expect the Ethiopian to change his Skin or the Leopard his Spots, as they to mend their Ways: but we see that nothing is impossible to him who created the Heavens and the Earth, and can turn the Hearts of Men to himself through Jesus Christ his Son, to whom all Power in Heaven and Earth is given. Another very useful Clergyman living at a great Distance from those before cited, says, *The Bearer, the Welch Master, is now taking leave of us for some Time. I'll assure you, 'tis with great regret we part with him, as his Behaviour has been not only discreet and inoffensive, but also useful amongst us; and for the Scholars under his Care, I can out of my own Knowledge affirm to you, having had them several Times of late under my Examination, that they have done exceeding well, and I hope they will retain what they have learned, at least, I shall have them pretty often under my inspection. We are about to Petition for another School, in another Part of this large Parish: You have (the Benefactors he should have said) our unfeigned Thanks, and hearty Prayers for the Kindness you have already done us. Another from another Part, gives his Opinion of the Schools thus: I hope you enjoy a better State of Health, and that still you find more Encouragement to carry on your great and laudable Designs for the Benefit of poor Wales; your promoting of Welch Charity-Schools has been to my certain Knowledge, in many Places of great Service, and I hope, our Countrymen will not for the Future, be so stupid as to neglect teaching their Children to read the Word of God in their Mother Tongue. There seems to be a Foundation for Christian Knowledge, now laid throughout the Country, and no doubt but the Promoters of so good a Work will find their Reward from him who never fails to recompence pious and charitable*

charitable Actions, but more especially such as are done, so directly to the Glory of his Name, the advancement of Religion, and the good of Souls. Another, I believe very sincerely, (only too complaisant with respect of me) thus expresses himself: I join with the Publick to return you Thanks for your indefatigable Industry in propagating Christian Knowledge amongst the poor Sons of the Brittons, both by the Welch Schools, and Books you print. I am sensible it does a great deal of good, and truly the Providence of God has of late mightily favour'd that Enterprize. As these Testimonies coming from other Hands, concerning the Fruit of your Love, can't but give you (our charitable Benefactors) much Satisfaction and sensible Refreshments, I judg'd it was my Duty to acquaint you with a few of the many Accounts of this Kind I receiv'd. But lest I should weary you, I shall add but one Attestation more from a learned and laborious Minister very remote from all the abovementioned, who says in a Letter, You have great Encouragement, Sir, certainly to persevere in your Design of the Welch Schools. Those within my Observation have been, I verily believe, a means of stirring up several other Souls of late to a Concern for their Salvation, besides the Benefit those received who were taught in them; for to them and the Pains taken in catechising the Scholars, I impute (as the Means of) the hopeful Appearance of Religion reviving, that is now to be seen in the Neighbourhoods where the Schools have been. I must here acknowledge it, as a Favour very much esteem'd, from a certain Number of Ministers, who have voluntarily engaged themselves, and given it in Charge to their People to pray for the Success of the Schools. I doubt not but I have the concurrent Approbation of all our Benefactors, to render them sincere Thanks for this

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Demonstration of their Zeal for the Cause of God, till at length they receive a much greater Reward in the Day of Retribution. It becomes me also in Justice and Gratitude to acquaint you, that some pious Persons of a separate, Protestant Communion (divested of all Bigottry, and partial Regards to Party Interest) have shewn a Catholick Love and Zeal to the Advancement of our Holy Religion in the *Church of England*, by the ready and unask'd for Contributions of some of them; and others in their Behaviour have encouraged the Schools to proceed in the Method they are stat'd in; that is, in every Thing agreeable with the Rules of our Church. The Masters employ'd, are the best disposed Members and Communicants of the *Church of England*, that we can find willing and qualify'd for this Service, and to teach and explain twice a Day, at Morning and Evening Prayer, *the Church Catechism* to their Scholars. This unstinted Love, in Persons of a different Persuasion from us in some lesser Things, I thought should not be pass'd over, without grateful Acknowledgments to the Persons to whom it is due; wishing very much that animosities and itch of Disputes, which often breed leprous Scabs, and cancrus querulous Dispositions in Men's Minds, whereby too often they wage War with one another, instead of making joint opposition against the common Enemy, may be quite banish'd; and that universal Love may prevail to unite the Hearts, Heads, and Hands of all the well dispos'd in harmonious Zeal and Endeavours to promote the Cause of our common Lord and Redeemer, that both now, and hereafter at his coming, they all may rejoice together *with Joy unspeakable and full of Glory.*

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THO' this Attempt of teaching the Poor was begun in a very low and humble Manner, and fought long to lie as much concealed and unobserved, as was consistent with the Nature of it, for fear of being oppugned and crushed by some or other that were not disposed, how much soever they might be obliged, to encourage it (the ill affected being very expert in misrepresenting what the predominant Passion of their Minds bears Enmity to) yet as it crept on gradually, it became necessary at length to make it more publickly known, and 'tis hoped now, the Adversaries will consult their own Reputation, and hardly expose themselves, or run the Risque of forfeiting their Credit, to defame an Attempt so unexceptionable, and where there are so many Eye-witnesses to confront their Male-Animadversions upon it.

By this Account in Addition to *the Letters* concerning the Rise, Method, and Progress of the *Welsh Charity-Schools*, intituled, *Welsh Piety*, publish'd last Year, distant Benefactors may reasonably judge, how far the Author of all Blessings has own'd and succeeded their Endeavours to promote the Interest of true Religion, the Glory of the great God, and the Salvation of many thousand Souls; whereby also all Charitable Persons will be better able to resolve in their own Minds, how, or in what manner they should be affected towards this Work of Charity; whether Contributions which have so eminently succeeded, will not be amply rewarded; and whether 'tis most adviseable to continue and proceed in this Labour of Love, or let it drop and die. For its Continuance and Progress depends (next to the Divine Favour) upon the charitable Assistance that is given towards it from Time to Time, and from one Year to another. I must therefore refer,
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and have nothing else that I can do, but to refer it to the Dispositions it shall please God to put into the Hearts of his People about it; knowing for certain, that they whose Eyes are open'd to see what great Mercies, even much greater than many others they have already freely and abundantly received at the Hands of God; and what still greater Mercies they yet hope to obtain in time to come, during the remainder of Life, especially at the Day of Death and Judgment, from God, thro' Christ's Mediation and Merits, will undoubtedly think it their Duty and Interest to abound to the utmost of their Power, in all such Works of mercy to others, as they judge most acceptable to God and agreeable to his Holy Will. Let them do so, and I need say no more, but pray that the Lord may so assist and prosper them, that all may redound as much as possible to his Glory, their own Joy, and the eternal Good of others. They may be assured that God, according to his Promise, *is able to make all Grace to abound towards them, that they may have all sufficiency in all Things to abound to every good Work, and being enriched in every thing to all bountifulness, they will cause abundant thanksgiving unto God by them, whom they relieved in their most urgent Occasions.*

As we have obtained help from God in the Instructions of our Poor, by your means to this time; we are now to set up our *Eben-ezer*, as a mental Monument and grateful Memorial in our Hearts, *that hitherto the Lord hath helped us*; with strong Desires, that the thankful Impression of all his past Mercies may never wear away. Thro' Divine Bounty, and your liberality to us, Things have gone on well and prosper'd to this time; but what the Supreme Being may yet do with us, we know not; but *that*, as becomes us to do, we

chearfully submit to him, and Praise him for what he has done. The Fruits of what you have been instrumental to bring to pass already, will abide (I trust) in the good Effect of it, to the last Day of the World. 'Tis humbly hoped, that as this good Work has been successfully begun and carry'd on thus far, it will still please the most wise and gracious Disposer of all Things to incline the Hearts of such as he pleases to favour it, till it is happily completed. I can't but say that blessed are they, whom God delights to honour with the highest Priviledge upon Earth, of being Means and Instruments in his Cause, to display the Glory of his Grace and unfearchable Riches of his Mercy to the Poor, in teaching the Gospel of *Christ*, and thereby enlarging the Kingdom of their dearest King, and promoting the gracious Designs of their beloved Redeemer's dying Love, as well as becoming friendly Helpers to the Salvation of their fellow Creatures.

I shall therefore content myself with a brief opening to your View our present Wants. By the Number of Schools, and of Scholars taught in them, 'twill be evident, that the Charge to defray the Expence, for the Year now expiring, must have risen very high, even to much more than double the Expence of any one Year before; yet through the Goodness of God in your Charity to us, we want not wherewith to make a Beginning in the Service, for the ensuing Year, to begin this next *Michaelmas*: Its happy Progress depends, under God (as I said above) on the Kindness wherewith the well disposed will consider it. 'Tis *with great Thoughts of Heart* I am to mention next, the many thousands of *Welsh Books* we stand in great need of, to furnish the great Numbers of both old and young
People

People with for their further Improvements, particularly *Welch Bibles*. As those that were printed last, are almost sold off, there will soon be none had for Love or Money; and considering how many of late do learn to read yearly, an Impression of *ten or twelve thousand Bibles* will be little enough to supply them; but as few of the Poor can afford to buy, 'tis very improbable that any Undertakers will set about printing them, without a competent Number of Subscriptions. Since I can do no more, 'tis some ease to my Mind, to give *Notice of this*, that the able and well disposed (whose Eyes it has pleased God to open, to discern the Preference of the more durable Riches of the other World, and therefore study to grow rich in the Way which Faith directs) may not want Opportunities of securing for themselves Treasures in Heaven, to enter upon the joyful Possession of, at the Time they can be no longer Proprietors of any upon Earth. I am well satisfied that in due Time, God will raise some or other happy Persons among them to exert their Compassion for us in this, as we have already experienced Divine Goodness in other Particulars.

As this blessed Business of the *Welch Charity-Schools* is now spread and enlarged, thro' Mercy, to what it is; 'tis rational to suppose that due Management of them is much too great a Work for one Person, and especially for one in a low and impair'd State of Health. It is much to be wish'd there was a Society form'd, of many qualify'd Persons, to meet often about it; but the great Remoteness of Christian Friends in the Country renders such Meetings impracticable. 'Tis therefore humbly propos'd that Persons of some Abilities and suitable Dispositions, and such as are appriz'd of the Need and Expediency of

this Method of instructing the Poor, and zealously affected towards it, would agree to enter into *a corresponding Society*, that however remote and distant their Places of abode might be, they might by their Correspondence assist and unite their Endeavours to carry on this Work for God's Honour, the growing Success of the dear Redeemer's Kingdom of Grace in the World, and the saving of Souls. The good Offices desir'd of them in this Undertaking, as far as they occur to my Thoughts at present, are such as these.

1. To join together in intercession, though personally distant, for Ability, Direction, and Success in this Work in particular, as well as for the Conversion of Mankind, and Prosperity of the Church in General; *For Zion's Sake not holding their Peace, and for Jerusalem's Sake not resting, until the righteousness thereof go forth as Brightness, and the Salvation thereof as a Lamp that burneth* (and to continue the Prophet's Words) *giving him (the God of Heaven) no rest, till he establish, and till he make Jerusalem a Praise in the Earth*, Isa. lxii. 1, 7. One cannot think, without feeling more than ordinary Commotions within him, what endearing and welcome meeting these will be caress'd with, at Christ's coming in his Kingdom, who by their red Prayers and other endeavours labour'd to promote it.

2. That the Members of such *corresponding Society* give to the well dispos'd, as they have Opportunities, a true Understanding of the Design and Method of this Work; and when it shall please God to bless them with Contributions for it, to receive the same with Thankfulness and remit it to be laid out according to the Donor's Directions.

3. To endeavour to open a Way for the Reception,

ception, and setting up these Schools in their Neighbourhoods, or where-ever else they may have an Interest, according as our ability will allow us to extend the Number of Schools.

4. To enquire out and recommend pious, prudent, humble, and industrious Persons, and such as are otherwise qualify'd, zealous and willing to be Masters in these Schools.

5. THAT they, as conveniency permits, inspect the Schools near them, and as many as they can reach to elsewhere, and see so far as they are able, that the Masters and Scholars give diligent attendance to their Business, and behave well and regular in every thing.; that they resort devoutly to the publick Worship upon Sundays, that the *Church-Catechism* be taught and explain'd by plain and familiar Questions, with Prayers and singing a Psalm, as also with plain and suitable pressing Advice from every Master to his Scholars twice a Day; and that they resort to say their Catechism to their Parish Minister as soon as they have learned it, which they should do in two Months time at farthest (many have learned it sooner) and that the Master by no means omit, nor yet slightly perform his Duty of pressing them to turn unto God, through Faith in *Christ*, that they may obtain his Grace to renew their Hearts and pardon their Sins; dissuading them in a particular Manner from the reigning Vices of the Neighbourhood, and earnestly exhorting them to a devout Life and conscientious discharge of relative Duties, and the worship of God at home. And that our kind Correspondents also favour us with their Reports of the true State of the Schools they inspect, and the Number of Scholars therein, and the Proficiency they make in their Learning; and from time to time, as need requires, communicate

municate such advice as they think needful and proper. As I am soon to resign my Trust; I hope by this Proposal to be directed to surrender, and recommend it to a proper and faithful Manager, whom (with all my thinking about it) I have not been able to pitch upon as yet.

I know these five Articles cannot be comply'd with by all, for want of Opportunities, who otherwise perhaps would willingly befriend the Design in every Thing; but if such will signify their assent, and resolv'd Intention, to assist in as many of them as they can, though it be but in the first Article only, it would not a little refresh us, and enliven our Endeavours to proceed with more Heartiness, and I doubt not, with greater Success; and they would therefore be esteemed as our faithful Friends and fellow Labourers in the Work. 'Tis not likely our *English* Friends, who are so widely divided from us by distance of Place, can much assist in the three last, nor that our well-wishers in *Wales* can propose to do much with respect to the second Article; yet the latter may be very useful if they please, not omitting for God, for their Saviour, and the Souls of their *Welsh* Brethren, what they have in their Power to do; and let them not call themselves the Sons of God, Members of *Christ*, and Heirs of Heaven, if they will be wilfully reprobate to a good Work of the best and greatest Consequence. And as to the former, our *English* Friends (if we assume not too much Honour to ourselves in mentioning them by so familiar a Style, but we mean it in the Obligation and Endearment it implies) many of whom have already done worthily, and to whose liberality, attended with God's Blessing, the Enlargement of this Work is owing, will we hope, be moved to prosecute what is begun,
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or else the Methods we study about it, are all in vain; and as to such others who cannot imitate their Examples, in liberality, we should put no low Value on their Advice and Prayers, or whatever other Assistance they may afford to the Service we are embark'd in. In building the Tabernacle, the Free-will Offerings of Goat-skins and Hair were accepted from the Poor, and useful to the Building, as well as more costly Things; nor shall we knowingly receive any thing from grudging or half willing Givers. As 'tis chearful Givers God loves, whose Gifts but theirs, can we think God loves to bless? Nor dare we to wish for any thing that is unfit or inconvenient for any to spare, or what should be disposed of another way. But besides the Assistance you can afford us in *Wales* by your good Advice and Prayers, and such other Helps as you (our *English* Friends) can give; can you not in a prudent and deliberate Way try the Attempt of setting up amongst your selves the same or better Methods, for the Benefit and Instruction of the neglected Poor and Ignorant amongst the *English* People? That it may appear, some others besides me, and very competent Judges are of Opinion, that this Method is useful and practicable in *England*, as well as here. I beg Leave to insert what a very worthy Minister writes about it, who lives in an *English* Part of the Country: *I return you Thanks, Sir, for favouring me with "The Welch Piety". How happy are you, dear Sir, in being made the successful Instrument of so uncommon a good Work! May you be long continu'd to proceed in it, and the remarkable Blessing from on high still attend it, which has hitherto been so visible on what you have done! The Pamphlet has been perus'd already by three or four of my Friends here — Dr. — a learned Physician's*

*Physician's Remark upon it, was, that if Clergy-
men in common took the same Method and Pains
to Catechise their Parishes, as is mention'd there-
in, we should little want Charity Schools of any
kind, they would then have Knowledge enough for
their Salvation, whether they learn to read or not.*

— *Your Charity Schools have answered one good
End here in Part, viz. to stir up some to endeavour
the like Service to poor Children and others who want
it among us also, in establishing Charity Schools for
the teaching and catechising of our English People
in the same Manner, and we conform our Method to
your Scheme as far as we conveniently can. I
could not prevail on myself for some time, nor
at length without reluctancy, to transcribe this,
because of the Compliments therein; but as I
have no pretence of any right or merit to them,
being only a poor unprofitable Servant in this
well meant (and hitherto, through God, success-
ful) Enterprize, I hope it will gain your favour-
able Construction that I have inserted this, and
so many other Passages from the Letters of other
worthy Persons about it; since 'tis with the
View of being just to the Subscribers, and also
to encourage such circulating and catechising
Schools, if that can be, amongst not only the
Welch, but the poor *English* People likewise.
You will not say they are of a worse Capacity
than the poor *Welch*, and I hope you'll excuse
me that I venture to affirm that in many Places
they want Instruction no less than they. I can
likewise assure you, that such an Attempt can't
labour under a more discouraging Prospect of
unsuccessfulness, from Prejudice and other Diffi-
culties, than this of ours did at first in *Wales*.
A Method of this Kind was lately set on Foot
in the West of *England*, by a Gentleman of
great worth, zealously affected for the Interest of
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the best Cause, which he espoused in a very concealed Manner, for the better Success of it, as he thought, and which (had he lived) was very likely to succeed and spread; for to my Knowledge he had strong Desires, and had form'd generous Designs to lay himself out in this Way. But alas! as a friendly Admonition for others to do all the good they can without delay (before Opportunity vanishes away for ever, and before the Property of all their Possessions shift Hands, and an Account of their Stewardship be required from them) he was suddenly (and too soon for the good of many) removed from this World into a better, I hope; before he succeeded to promote the saving Designs of the beloved Redeemer's Death in this good Work, any further than by erecting one School only for the Instruction and Catechising of young and old; which one, I fear, is now in too fatherless and friendless a State, after its chief or only Support and Patron is taken away. May God be its Father and bless it, that it may grow into many. I hope the religious Men of that Neighbourhood, and such as would be esteem'd well affected to the King of Kings, will not load their Consciences with so dreadful a Charge, as to suffer so good a Design, begun among them, to miscarry for want of their promoting it in the best manner they are able; and I must own, it is in hopes this may come to their Notice, that I mention it; when so mournful a Scene presents, as that of a good Man cut off and taken away from the Good he was about doing, before he had gone half way through, or well established the Beginning of what he had in his View to do. We should most certainly learn to be wise for ourselves, and resolve to betake immediate-

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ly to *whatever our Hands can find to do for God, and to do it with all our Might, for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave whither we are going.* 'Tis no disparagement to the Character of our departed Friends, nor any detraction to the Hope we may otherwise have of their eternal happy State; to consider what awakening Warnings their Examples give; that 'tis at our peril we neglect to honour God betimes with our Labour and Substance; that we delay not doing Good, when Providence gives both Ability and Opportunities for it. As our Times are in the Hands of God to make them shorter or longer as he pleases (which no one doubts) 'tis no less certain that all we possess here, (whether we come by it, by paternal Inheritance, Purchase, or any other means God bless'd) is as much the Gift of God, as if his visible Hand reached out from Heaven to convey it into ours, with the benevolent Allowance, to use whatever is necessary for chearful Subsistence and the decent Distinction of the different Ranks of Men in the World; as likewise to leave a comfortable Provision for our Families, living in the Fear of God, with an Overplus to dispose of, as the Love of God will prevail to direct us. At Death we are divested of the Possession and Property of the Whole, and can enjoy no more of it for ever afterwards, but the Fruit of what was laid out agreeable to the Will of him who gave all. Let him disbelieve this that can; which I humbly conceive should influence and direct us betimes in our Management of all the Talents we are as Stewards trusted with, for the short Time of our Pilgrimage in this World; that God may be glorify'd, and we and others be made the better for them before it be too late.

late.—In all this, I don't apprehend I have much digress'd from the Business of this Paragraph, which is design'd to bespeak the concurrent Assistance of others in our present Undertaking here, so far as it may be easy for them, and without any detriment to other Methods of well-doing among themselves.

I do now in the humblest and most earnest Manner intreat the well dispos'd, that for *the Lord's Sake* they would join with us in the Work, as mention'd in the Articles above, so far as they find it convenient for them with respect to their Situations, and other Circumstances. How much better may we hope that this Labour, which has been bless'd with great Success hitherto, will increase and prosper by the joint Assistance of many, than 'tis reasonable to expect by the single Endeavours of one? You, Sirs (good and religious Men, to whom this Address is directed) must very well know, that a little Religion by the Bye, without zealously studying its Interest and making a Business of it, can produce no Gain, nor serve any End but self-deceiving. Can a *worldly Employ* turn to any good Account without minding it as our Business? But surely this should always be in Subordination and Subserviency to the Interest of Religion, which of all Businesses will be found to answer infinitely the best. A Christian Profession is but an empty Name, without studious and zealous laying ourselves out, to do what Good we can in our Generation, according to our Place and Ability. They are wrongly styl'd the Servants of God, who make not his Service their principal Care and Employ, and readily fall in to assist what they can in every Branch of it, as Providence offers them Opportunity. *Wist ye not that a Son of*
D 2 *God*

God must be about his Father's Business? And how else can you be said to believe, since Faith itself without Works is vain and dead? A Pre-
 tence of taking great care of one's Soul alone, without any concern at all for others, is much too narrow and selfish a Temper, to come from the Spirit of God. *Am I my Brother's Keeper?* was the Language of wicked *Cain*, who having not the least Inclination to love, was easily tempted to slay his Brother. And verily, there are too many in the World, who bring their Sacrifice to God, as *Cain* did, and too much like him, void of brotherly Love, are wroth and look with changed, angry Countenance upon the appearing Religion of their Brethren, instead of assisting therein in Love. How much this may be construed as a murderous Disposition in them, when the Day of Reckoning comes, becomes *them* to consider. Not to exert Offices of Love, when in the Power of our Hands to do them, is Hatred, or Hatred easily springs from it: and I must beg leave to add one Thing further, that resting in a mere devout Life, so called, like Monks in a Wilderness, as if they ow'd no religious Service to God and Men in a more publick Manner, is living to themselves, and not to the Lord that bought them, to the end that they might glorify God by well doing. It deserves to be remark'd, how expressly 'tis said, *That he* (the Redeemer) *gave himself for us, that he might redeem us from all Iniquity, and purify us unto himself a peculiar People, zealous of good Works,* Tit. ii. 14. And therefore it is, that we are commanded *to affirm constantly, that they which have believed in God, might be careful to maintain good Works: These Things are good and profitable unto men,* Tit. iii. 8. I don't know that ever any one came through Faith to Christ him-

himself, but would gladly help others to him, and most willingly do what he can for the Honour and Interest of *Christ* in the World. These Hints, I trust, are enough, and I hope more than was necessary, to prevail on the well-disposed, and such as really desire to become more and more so (for they who use well what they have, shall receive more, and the Exercise of Grace does always increase it) to vouchsafe their Assistance in a *Corresponding Society* as above, and signify their Assent in a Letter to the Author of this, with proper Directions how they may be wrote to, when occasion requires. This Favour will be most gratefully acknowledged, and I hope rewarded of the Lord, whose Work you so engage in. What serious Christians would not desire to exercise themselves in religious Employments of the highest Kind, and most likely to answer the best and highest Ends? Would they not gladly grow rich, according to their Abilities, in such good Works as appear to be most for the Glory of God, the good of Men, the Advancement of our Holy Religion, and Furtherance of the Saviour's Kingdom, whereby they gain more eminent Rewards, *and lay up for themselves in store a good Foundation against the Time to come, that they may lay hold on eternal Life.* Some have wish'd and even sought for Opportunities to lay out their Doles of Love in the Manner that would answer the most valuable Purposes. A very prudent, and praise-worthy Practice this! By observing to what little good Consequence many Charities are commonly given, the Zeal of several has been much damp'd and discouraged; but methinks they will rejoice to assist, when God points out, and opens the Way to do the greatest Charity, the most pleasing to himself, as well as the most needful and beneficial to Men.

Whether

Whether the good Work I recommend, deserves that Character, is humbly submitted to your Judgments. Here is at present a wide and large Door open'd to proceed in it. Providence seems now to call and invite you to join therein. I pray God to save you from the Curse of *Meroz*, *whose Inhabitants the Angel of the Lord bid the People to curse, and to curse them bitterly, because they came not forth to the help of the Lord.*

For the further Encouragement of our Benefactors and Correspondents in this Work, and that the Work itself may appear as much as may be in its true Light, give me leave to mention, though very briefly, that in addition to the suitable Nature and direct Tendency of it to serve the greatest and most valuable Ends of glorifying God, promoting Christian Knowledge, and saving the Souls of Men from eternal Perdition, conformable to the gracious Designs of our Blessed Saviour's Death, as has been taken Notice of already; 'tis not amiss to observe, that the Means and Method of carrying it on, neither is, nor can be liable to any just Objections, since we proceed therein in every thing agreeable to the Rules and Doctrines profess'd and taught in our establish'd Church; nor is it any part of this Work, to stuff Men's Heads with Notions, to play therewith the grand Enemy's delightful Game of disputing and quarrelling about them; nor yet to commit violence on the humane Passions, by seeking to raise the Affections above their due pitch into false Raptures, and kindling a Fire without Light, which is often dangerous, because it may devour unperceiv'd. By Means of such overheated, irregular, and misguided Zeal, without well informed and thoroughly sound Knowledge in the whole
Counsel

Counsel of God's revealed Will, Religion has been too frequently disparag'd and wounded in the House of its Friends, both in former and later, and perhaps in all Ages of Christianity. It was out of excessive Kindness to what they esteemed as true Religion, that many made (as some still make) Conscience of Superstition and Idolatry, and some in the Zeal of their Hearts thought to do God Service in slaying his Son, and persecuting his Saints; as others thinking to be a stricter Sect than all other Pretenders to Religion besides, and trusting in themselves that they were righteous, and despising others, were indeed the farthest off from the Kingdom of Heaven. This shews not only the Necessity of modest Self-suspicion sometimes, and careful Self-examination in the most secure self-confident, but likewise how requisite it is, to consider the plain Things in the Word of God, with humble Attention, and impartial Application of it, in order to form juster Judgment about Religion, and to lay a firmer Foundation for a well-grounded Hope. The Business of the *Welsh Schools* therefore is to teach the serious and sober Knowledge of the Articles and Duties of Religion as they stand in our Bibles, Creeds, and Catechisms, urging the Necessity of Conversion from Sin unto God in *Jesus Christ*, with Holiness of Heart and Life, and practical Godliness as the necessary Fruit of saving Faith; leading the Scholars to read and peruse the Holy Scriptures, with frequent and fervent Prayers to God for his Blessing thereon, that they may be guided in every thing by the unerring Instructions of Divine Wisdom, and not seek to be wise above what is written, nor pursue blind Fervours or Fancies, but learn to avoid their
former

former vain Conversation, sloth, and idle Gaddings about, to serve God in their Generation with Diligence, in the Duties of their Place and Station: So that none can find any shew of a reasonable Pretence to brand this Attempt with any hard Names or Obloquies, though it be vile, unfavory Language that unclean Hearts and Mouths most delight in.

I need add but one Particular more, that without any further Assertion about it, is in itself apparent, that the Money received for the Use of the *Welch Schools*, is husbanded in the best Manner possible; all of it being directly and immediately laid out upon the main Body and chief Design of the Work itself, as Opportunities offer, without any needless circumstantial Expence or Deductions; insomuch, that making Allowance for what was unavoidably necessary, I have hardly received *twenty Shillings* towards the Schools, without having about half that Number of Scholars taught for it; and so you may judge it must needs be, else *so many thousands* could not be instructed with a comparatively very small Fund. It is hoped this will give the Charitable Benefactors no small Comfort, that not a single Grain of the Seed they sow, but is like by God's Grace to bring forth its Fruit to their Joy.

As I am but a very mean Servant for you, to administer and distribute your Blessings as directed, and under daily Warnings, from an infirm State of Health, that the Time approaches for me to be called home from the Work I am trusted with, to account for my Unprofitableness therein (in hopes notwithstanding of abundant pardoning Mercy thro' the Redeemer's Merits) I have sought faithfully to lay before you every thing

relating to it, which at this time appeared to me to be necessary, and have therefore now no more that I can do, but to commit the Continuance, Conduct, and Success of this your Labour of Love to him, who has it in his Power to inspire what Sentiments he pleases into the Hearts of Men, concerning what is necessary towards the Furtherance of it, and to perfect what is wanting. May he who worketh all things according to the Counsel of his holy Will, and who is able to do and to give abundantly more than we are able to ask, always preserve, comfort, and abundantly reward all our dear Benefactors, and cause them abundantly to rejoice in the Love of Christ which inclined them to be merciful to us for his sake. May they continue and grow in the Love of Jesus to the End, whilst in the State of Probation, that in the endless State of Glory they may enjoy growing Joys for ever. May all the well-affected to the King of Kings, pray and do what lies in their Power, that his Kingdom in its over-ruling Grace may open its way into the Souls of Men more and more; and that such their Wishes may be effectual, may all of you, and even the Almighty himself, whom you worship, add to our Prayers, his own most Powerful *Amen.*

Honoured Sir,

Your most obliged Servant,

G. JONES.

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A N

AN ACCOUNT of the Circulating and Catechising *WELCH CHARITY SCHOOLS* from *September, 1739, to August, 1740.* wherein *Men, Women, and Children* (being ignorant of the *ENGLISH TONGUE*) are taught to read *GOD's Holy Word* in their Native *BRITISH LANGUAGE*, *Catechised* and *Instructed* daily in the *Principles* and *Duties* of Religion, for *four or five, or sometimes six Months, or longer,* as *Those* who desire to *learn* have Need of *Them*, and at such Times in the Year which the *Poor* can best spare from their Labours to attend them; supported by the *Charitable Benefactions* of the *Well-disposed*.

Welsh Charity - Schools in Cardiganshire.		Brought over 1311	
Where taught.	Nº of Scholars	Where taught.	Nº of Scholars.
<i>Llanddewi-brefi</i>	105	<i>Cardigan Town</i>	40
<i>Llandysil</i>	70	<i>Llanrbystyd</i>	48
<i>Llandisilio-gogo</i>	51	<i>Henllan</i>	99
<i>Cidblwyf Llannina</i>	75	<i>Panty Mawr in</i>	50
<i>a Llanllwch baiarn</i>		<i>Llangrannog</i>	
<i>Llanfaint fréd</i>	170	<i>Pencarreg</i>	67
<i>Llanbadarn Odwyn</i>	66	In Pembrokeshire. 304	
<i>Llanbadarn Church</i>	63	<i>Llan-y Cefn</i>	70
<i>Trefilan</i>	95	<i>Trelettart al Letterston</i>	38
<i>Llanvibangel-Ystrad</i>	110	<i>Castel Newydd bach</i>	30
<i>Llampiter pont Stephan</i>	99	<i>at the New Castle</i>	
<i>Ditto at Lampiter</i>	50	<i>Clydey</i>	54
<i>Tregaron</i>	30	<i>Trefwomon, al. Brimeston</i>	25
<i>Llandewi-Aberarth</i>	87		20
<i>Hen-fenyw</i>	60	<i>Richeston</i>	20
<i>Llanwynnen</i>	82	<i>Llanfyrnach</i>	52
<i>Nant cwnlle</i>	48	<i>Fynachlog-ddu</i>	35
<i>Llanwenog</i>	50	<i>Trefin</i>	36
		<i>Trefeka near St. David's</i>	52
	1311		2027

Brought over 2027
Where taught N^o of Scholars.

Plwyf y Groes near } 25
St. David's }
Solfach 45

70

In Breconshire.

Mertbur Cynog 38
Llanavan fawr 48
Llanganten 25
Llanvibangel pont } 33
prenbuan }

Ystrad welltey 47

Llangammarch 71

Llanwrtyd 79

Penderyn 54

Carnant in Penderyn 60

Tâf-fechan 54

Glyn collwyn 39

Llangattog Crig Howel 20

Aber Câr in Tâf-fawr 41

Lluel 62

671

Carmarthenshire.

Muddfey 68

Rbandir ganol in } 80

Lanvairbrin }

Mertbur 52

Llanllian Chappel 70

St. Ismael's 62

Kidweli 50

Llandeufant 93

Pemboyr 55

Dyffryn Tywy 19

3317

Brought over 3317

Where taught N^o of Scholars.

Mynydd bach in } 112

Llandilo-fawr }

Ty gwyn ar Dâf } 51

alias Whiteland }

Llanddarog 47

Llenarth 41

Langeler 70

Llan y crwys 110

Tal-lluchau 99

Abergorlech 60

Cwrt y Cadno in Cayo 50

Llandylas near Llan- } 55

doverly }

Forest in Llandingad 19

Trallwyn cau in } 61

Lanvairbryn }

Cwm deri cyrn in } 92

Llannon }

Kilcwm 41

New-well in Llang- } 55

ynock }

Ty-jets in Llangundeirn 55

Llangunbeiddon in } 56

Llandefeylog }

Bettus fach 66

Llanwynnis 48

Llanelly 67

Penbre 47

Llangatben 95

Llanvibangel Kilfargen 45

Llangattock 55

Coedeu in Llannon 56

Park y deunaw in } 47

Lanarthney }

E 2

4824

Brought over 4824
Where taught. N^o of Scholars.

Porth yr byd in Llan-
ddarog } 50
Llangwendraeth in
Llangendeirn } 69
Llanddowror 45
Llanvibangel-Aber-
bwthyn } 69

233

Glamorganshire.

Coyty 58
Llandidwg bridg-end 66
Pen yfau, near New
Castle bridg-end. } 52
Gelligâr 45
Llantrifaint Village 67
Llansamled 64
Cefenfeison in Llanylltyd 55
Aberdâr 67
Llanwynno 20
Llanylltyd fairsref 51
Mertbur Tudfil 55
Pont Cadifor in Mer-
thur tudfil } 45
Eglwys Helen 45
Eglwysilian 39
Aberdâr 60
Llanguke 84
Llangyfelach 116
Wayn Cygurwen in
Languke } 45
Llangrallwg 70
Llanddiddan, near
Cowbridge } 62

6322

Brought over 6322

Where taught. N^o of Scholars.

Clynogwr 46
Bettus near Neath 53
St. Goris 37
Ynys fach in Llanyll-
tyd fawr } 56
Tonnau in Llanylltyd 58
Ynys bowys in Llang-
ranog } 41

Croynant Chappel in
Cadexton } 74

Laleston 55
Llandilo-tal y bont 107
Henffig near Margam
in Modlen } 53

Llanblethian 64
Llanbary 44
Pentyrch 38

Meline ystrad y Mynach 43
Wayn fawr in Bedwellty 36

Llanvabon 66
Ystrad Gynlas 50
St. Andrews 47

968

Monmouthshire.

Tranch in Trevethyn 81
Glasgod in Trevethyn 36
Pentre bach in Lan-
vibangel Llantarna } 80

Llanfachas 38
Llanvibangel-cil y cornel 46
Mynyddystwn 47
Goitre 100

7718

Brought over 7718

Where taught. N° of Scholars.

Tonn Sawndwr in } 46

Llanvibangel Fana- } 46

chlog } 46

Aberquiddon near } 40

Pentwyn Mawr in } 40

Mynyddy flwn } 40

Heoly Forest in Bedwellty 46

St. Brides 36

Ufk 44

Bedwas 46

Another School in } 55

Bedwas } 55

313

Radnorshire.

Llanfaint fréd 54

Cwmteuddwr 98

St. Harmons 55

Llanwrthwl 65

8303

Brought over 8303

Where taught. N° of Scholars.

Llandegle 68

Nammel alias Nant } 68

y mêl } 68

Llandrindod 54

190

Merionythshire.

Nant y deiliau in } 98

Llanuwchllyn } 98

98

Montgomeryshire.

Cappel banbadlog 50

Tref-Eglwys 54

104

Denbeighshire.

Denbeigh Town 58

8765

8765

N° of Schools 150.

N° of Scholars 8765.

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